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**RELIGIOUS COMMUNICATIONS.**

HINTS ON REFORMATION.

(Continued from page 9.)

IN our last we attempted to show, that the reformation of morals was not only *necessary*, but *possible and PRACTICABLE*. We now proceed to shew, that *this* is the best time to make the experiment. Every friend of order, morality, and virtue, is *now* called upon to exert himself for the reformation of community.

This position is flatly denied by some men who persuade themselves that they understand this subject, and who declare that at a "*proper time*" they will assist a work which, if undertaken at present, must be defeated. They declare that the situation of this community is so changed, that prejudices are so rooted, habits so fixed, that they who assail them are only securing to themselves defeat and shame—that all the circumstances favourable to the improvement of morality have passed away, and that we must submit to evils which it is well to lament, but impossible to reform.

This is language—these are sentiments, which a moralist can-

not hold and cherish without guilt. The sentiments are false, ruinous, and infidel. The language is the prattle of despondency and indolence; it is neither dictated by wisdom, nor a "sound mind." If such sentiments generally prevail, reformation may be prevented; but it will be impeded altogether more by this canting, desponding language, than by all the powers of vice combined. It is because such opinions are entertained and propagated, that no attempts have been made. We have shrunk from our duty, and abandoned our posts, because, instead of being encouraged by the word of God, we have been frightened by the cowardly suggestions of *men*. We have hoped that times would be *better*—that there would be less danger in encountering vice—less risk of popularity. By this miserable reasoning, by these unfounded hopes, we have been deluded and silenced; and the enemy has triumphed, first over our fears, and then, of course, over our virtue.

The very arguments by which all attempts at reformation have

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been impeded, should have roused in us new exertions to aid its progress. If the day in which we live is distinguished by the ravages of degenerate opinions and practices, this is a new and powerful reason why good men should unite, "bind on their armour, and go forth to battle." We are not, in *this* contest, to estimate the *strength* of the enemy by his *numbers*: one holy man, one virtuous example, is an host. How then will the enemy melt before a *combination* of good men and good examples. Those who imagine that this is not the time to form such a *combination*, neither understand the nature of licentiousness, nor the importance of exertions against its progress. Can we rationally expect reformation, when we do nothing to procure it? Will the enemies of religion lose courage or numbers, while their field is undisturbed and undisputed? Are we to expect a miracle to reform the vices of society, while we do not attempt to employ the ordinary means with which a merciful God has furnished us? Community will be ruined long before vice will be self-destroyed. It carries every thing along with it in its downward career, and corrupts and exterminates at once. Every moment that it is suffered to proceed, it becomes more incorrigible and hopeless. It will never be less *inveterate*, less *powerful*, or more easily destroyed, than at *this moment*. The idea that other times and circumstances will give facility to the labours of reformers, is vain and fatal. Times and circumstances are to be changed by the prayerful and diligent use of those means which

God has given us for the improvement of community. Wherever they have been thus used, with humble reliance upon the power and favour of God, they have been triumphantly successful, and the most salutary benefits have followed. The Moral societies and Sunday schools, established in the worst parts of London, were followed by a surprising reformation of morals, and by a consequent improvement in the condition and happiness of those, for whose benefit they were established. We are not half so corrupt, we are not half so strongly tempted to evil, and in our country such institutions could not fail of success. The times, the morals of community, will never be better, until the *feelings* and the *practice* of the *virtuous* part of community are *changed*. Whenever our opinions and convictions upon this subject are correct, and our conduct is agreeable to our convictions, we shall find that the *present* is the *best time* to exert ourselves. Whenever there is a call for reformation, then is the time to commence it, and the *present* will always be the best time, until the work is accomplished.

But should we acknowledge that there are times when it is impracticable to attempt the reformation of morals, we do not believe that the present times are of that description. There are many favourable circumstances at this juncture, which are peculiarly encouraging. There is a growing attention to religion in this vicinity. Many have a deep sense of the importance of reformation; many who are now ready to aid the cause of pure



morality—who will come forth the valiant champions of truth and godliness. And shall not their zeal be cherished? Shall we suffer it to expire for want of support? Shall we rather attempt to cool, than excite, unite and direct it?—Amid this season of gloom and danger, there are not a few who lift their eyes to the God of Israel. There are many who pour out their hearts before the Most High, and plead with him for the blessings of his spirit. There is more general attention and regard to the worship and institutions of Jehovah. Things, at least, are comparatively favourable; and although it is a day of deep declension, of bold and dreadful wickedness, still, if the foes of religion are more daring, its friends are more courageous and determined.—And shall this precious moment be neglected? Dare we attempt to apologize for delay? We are bold to declare, that no *friend* of religion, no *pure* moralist, no sincere friend of his country, will either forbear to “assist the Lord against the mighty,” or endeavor to prevent others from this work of love. We can never hope for a better season to *unite*—to *resolve*—and to *PERFORM* for the name of the LORD OF HOSTS.

HOW THEN SHALL THE WORK OF REFORMATION BE COMMENCED AND CONDUCTED?

1. By the *EXAMPLE* of those who feel the importance of reformation. It is palpable hypocrisy to lament the vices of others, and pretend to wish their reformation, while we practice them ourselves. Our opinions with respect to virtue, will never gain credit or influence, without our example

proves that they influence our own conduct. If we sincerely deplore the ravages of intemperance, if we would suppress this vice, we must begin with ourselves, and resolve to *do* that which we wish *others* to do. We must practice self-denial at home. We must often refuse even innocent gratifications, lest our meat and drink “*make our brother to offend.*” We must sometimes decline lawful pleasures, to pay a proper regard to expedient examples.

If we lament abounding profanity and blasphemy, we must avoid it, not only ourselves, but suppress it in the circle of our influence. The parent must instruct his child—the master his servant, and punish every instance of profanity in his own family.

If we are distressed as we behold the Sabbath violated, we must begin reformation in our own conduct and dwellings. The head of the family must *insist* that the members of his household shall avoid all those trespasses upon this sacred rest which are now so common that they are thought almost innocent. Every man is master in his own house, and he can by the judicious exercise of his authority, not only contribute to the temporal, but by the divine favour, the eternal happiness of his family. Before we go any farther, let us be careful to devote *our own* examples to this benevolent work of reformation; let us next exert our influence upon those who may be under our care or control. The man whose own heart is “right with God”—whose family is ruled in wisdom, may fearlessly



come forward to assist the reformation of public morals. *His* opinions will be respected, and his exertions will be successful. Should every parent and master be thus faithful to himself, his children and servants, the work would be *accomplished*. Never will it be *commenced* until those, who profess to desire it, begin *WITH THEIR OWN EXAMPLE*. In this way we shall prove our sincerity; we shall acquire influence; and even those "who hate and persecute" will secretly admire and respect us. "*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*"

2. To aid the cause of reformation, the friends of morality must unite their exertions. Individual examples and exertions, although of the utmost importance, are not sufficient. They occur too seldom; they are too much separated. They must be united in one common effort, directed to one point, and their scattered energies must be consolidated. Licentiousness rolls its rapid torrent with so much violence, that it cannot be checked but by the united exertions of the friends of virtue. When good men unite for the purpose of charity or reformation, they seldom fail of accomplishing their object. What prodigies have Missionary and Bible Societies effected? What multitudes have possessed the word of life through their instrumentality? How many bless God, and will bless him for ever, for such societies? Where men unite upon great subjects, in prosecuting great objects, they gain commanding

influence, they acquire respect for the object in view, they awaken attention to their subject, they surmount difficulties and suppress opposition. What is true of Missionary and Bible Societies, is true of Moral Societies. They become bonds of union to good men and benevolent exertions. They promote unity of sentiment, of design, and of action. They will call forth more wisdom, more vigour, and more success. Good men thus become mutual supporters; their hands are strengthened. Where such societies are properly formed and wisely conducted, it will not be long before public opinion will be in their favor. Vice will lose its boldness when it loses public encouragement. It is never bold but when society, as a body, patronizes and excuses it. If the friends of religion would associate, and pledge themselves to use their exertions to suppress vice and immorality, they would succeed. The wicked could not resist them. The laws of the land, as well as the commands of God, are in favour of virtue. If our laws were executed with prompt and vigorous energy, we should soon see a reformation of those vices which now stain our national character, and grieve every friend of religion. Yes—even at *this* day, and in *this* vicinity, where the Sabbath is openly violated—where the markets are open in the face of the holy rest—where the dram shop is visited without a blush, even as we pass to public worship—*here* there are numbers sufficient (if united for that purpose) to suppress those dreadful sins. Many people violate the Sabbath in this way, with-



out scarcely knowing it. We have been so long in the habit of this sin, that we do not view it in all its inexcusable and crimson enormity.

3. This work of reformation must be commenced by fervent and constant prayer. Without the blessing and direction of God, all our labour is vain. "*But will God cast off for ever?*" Oh no. His ear is open to hear. It is the privilege of his people to come with boldness to his throne. Whenever the children of God shall be earnest in their supplications, there will be seasons of refreshing from the presence of the Most High. There are multitudes who forget this subject in their supplications at the throne of Grace. Iniquity will abound, it will increase, until there is more of the spirit of prayer excited for its suppression. "*The fervent effectual prayer of the righteous man availeth.*" Those prayers which are offered in *faith* and *submission*, are never lost; and where they are devoted to the honour of God in the triumphs of religion, we have every reason to hope that they will be effectually answered. We can possess no more satisfactory evidence of our own sincerity in desiring and attempting reformation, than that which we find in our prayers. If our hearts are drawn out before God,—if our closets witness that we strive with him for his spirit, and his blessing upon this subject—we may confidently hope, that we are in earnest for his glory. No man ever prayed habitually, constantly, and *secretly*, for an object that he did not sincerely desire. A hypocrite detects him-

self, to himself, by leaving his closet, by restraining secret prayer. A vigorous Christian, in whom is the divine life, will not, cannot forget God in secret. Let those then that talk about reformation, try themselves by this rule. If they are in earnest, they will estimate and employ the privilege of prayer. When this divine weapon is used by the friends of religion, Zion will rise,—vice will be suppressed,—the "Sabbath will be a delight, and the holy of the Lord honourable." Without this, combination will be ineffectual—laws will be comparatively worthless, and licentiousness will flourish.

4. We must *commence* and *prosecute* the work of reformation with humble reliance upon the strength and favor of God. Of ourselves we are nothing. *Combination, examples, and prayers* will not avail, without his assistance and blessing. We must have no confidence in our own exertions, independent of his favour. He can prosper the weakest means—he can disappoint the most formidable. He is the beginning, the continuance, and the end of every good work. We are but weak and unworthy instruments; but it is our highest honour to be used in his service. The glory of all good things belongs exclusively to God, and in all our attempts in spreading his gospel, and reforming immoralities, we must act under an abiding sense of this truth. This will make us humble and active. A sense of dependence always inspires zeal, and animates exertion.—If we are in earnest in our wishes and labours for the reformation of morals, we shall be



patient and submissive to God. We must not presume to dictate to him, who knows *when* it will be best to crown our humble efforts with success. He is but a novice in the service of the cross, who imagines that every thing is to be effected in a moment. True zeal *burns* as well as sparkles—It prepares us to endure hardship. It is persevering, not easily defeated. It strives, and waits patiently for the Lord. He, who judges with infinite benevolence and wisdom, in his good time, will own and bless the labours of his friends. Darkness will not always hang over Zion. The period of her mourning will pass away. Those who now despise the restraints and the religion of the Gospel, will in their turn be despised and forgotten. Let us then wait patiently on the Lord—Let us diligently employ the means he has given us, and trust to his mercy and his wisdom for the success of all our efforts to promote his glory, and the happiness of our fellow-men. Let it be evident by all our conduct, that we feel a tender solicitude for the welfare of the souls of our brethren. While we are firm in our exertions to suppress vice, let us make it evident that we hate the *crime* more than the *criminal*, and that in seeking his reformation, we only desire his happiness. The work that is here recommended has no alliance with passion, or pride. We are not to attempt to *dictate*, but to *invite*. We may *win*, but we cannot *compel*. If we are prayerful,—if we feel a humble dependence upon God,—if we realize that “without him we can do nothing,” we shall at once be

bold, ardent, affectionate and successful.

For the Columbia Magazine.

“*Know thyself.*”

HUMAN nature, generally, is but partially understood. The fact is singular, because all men have the best possible opportunity to study their own character, observe the nature and influence of their passions, and watch the varieties of their moral feeling; but it is not strange, because all are unwilling to discover and expose their own imperfection. Self-knowledge should be the prelude to all other knowledge. It establishes the only true criterion of human conduct; it lays the foundation on which are constructed all rules of moral action. *Learn thyself* is the measure and extent of the design of morality; a science which teaches man his duty and explains the reasons of that duty. The Christian, the moralist and the philosopher have combined their efforts to promote this study; a study, worthy the assiduity and ambition of every intelligent and immortal being, because it is enjoined by the express and collected will of God; worthy, because it develops our end and destiny, expands and elevates the dignity and glory of the human character; worthy, because it discovers the relation between the creature and his Maker; dispels doubt, and more than “intimates eternity to man.”

That ordinary inattention to the important duties of life; that diversity of opinion about propri-



ety of conduct ; that contrariety of pursuit, and that culpable apathy in the practice of every virtue, so universal and so debasing, would indicate distrust of man's accountability, and evince his disregard of any true and common standard for the regulation of his actions. But his accountability is established by the irreversible decree of God, and the moral convictions of every bosom form a standard for the conduct of all.

Various and multiplied are the rules which have been constructed for regulating conduct with regard to superiors and inferiors. The Scriptures specify and illustrate the ground and necessity of moral restraint. They teach morality by precept and example. Civil institutes are formed to protect and execute justice, to maintain right and prohibit wrong. Honour, too, has introduced systems of rules to be the arbiters of life and death to self-conjectured greatness. Fashionable life produces fashionable death.—These rules are solely calculated to facilitate the intercourse between equals. But the Scriptures, local statutes, and tenderness of honour are not invariably and judiciously obeyed. The duplicity and guilt of man elude the retributions and challenge the vigilance of the most rigorous laws. Exceptions in the moral, as in the political world, will exist. Human institutions, like man, their author, are imperfect and defective. Philosophers of every age, class and character, have felt and asserted these exceptions and this imperfection ; and though centuries have passed since the annunciation of both ; though the volume of the experi-

ence and wisdom of ages from the nativity of Adam to his remotest descendants has been swelling with practical example, and is now open to the inspection of the present beholder ; though Christians have prayed ; though saints have wept ; though martyrs have expired ; apostles preached, and Christ agonized,—still, man is wilfully self-ignorant ; his depravity and self-acquired guilt have not been diminished ; his moral character is yet grossly perverse ; his attachments, terrestrial ; his notions, depraved ; and his actions expressive of his notions.

Positive laws may enjoin the practical observance of certain duties. They form the criterion of municipal conduct. They teach us the performance of what others have power to exact. They mould and govern men as citizens, considering the more obvious relative obligations resulting from the institution of civil society. With the multitude, popular opinion is the rule, and self-interest the motive of exertion. Let such be the standard of politics. Man is something more than a politician. The seal of immortality is instamped upon his soul, and the character of his life will give the final and indelible impression for eternity. Therefore, it becomes him, considering the impotency of written law effectually to regulate his morals, the nature of his constitution, his capacities, his accountability and destiny, to investigate and establish certain maxims, certain precise and fixed principles for the discipline and regulation of his peculiar conduct. To define, explain and apply these maxims



and principles is the business of morality. Nor can we arrive at these, without first examining his propensities, classing his motives and analyzing his actions. This done, we shall collect one invariable rule, one universal principle, one unerring standard as the true criterion of moral action.

How illustriously is the benevolence of God exemplified in the nice adaptation of every organ to its peculiar office! The glory of the brute creation depends chiefly upon their mechanical organization. Satisfaction of their appetites is the acme of their happiness. They are unable to compute consequences. They are creatures of instinct, governed by appetency and fear. Man, the prince of creation and candidate for heaven, is no less distinguished by the accurate adjustment of his organic nature, than signalized and blessed in the variety, magnitude and vigor of his mental powers. Together with a susceptibility of pleasure and of pain, Deity has implanted in his nature an unchangeable propensity to promote the one and avoid the other. And the final cause of this, while it displays divine wisdom, is the extension of human happiness, and diminution of human misery. From infancy to age the mind is perpetually opening to the contemplation of new objects; which are calculated either to stimulate our propensity to their pursuit, and are accordingly termed *agreeable*; or to disappoint expected pleasure and produce pain, and accordingly termed *disagreeable*. The consideration of objects of either class excites *desire*; if of the for-

mer, a desire to attain; if of the latter class, a desire to avoid. *Will* is influenced by desire. Various and cogent motives may invite to action. The mind is suspended, deliberates, anticipates consequences, at last acts in obedience to the strongest motive. Yet, where but a single motive operates, determination must precede action; and this power to determine is denominated *will*. Hence, the subsequent action is called *voluntary*. In strictness, every action influenced by a motive is voluntary; because the agent exercises antecedent will. But, generally, actions performed contrary to desire are esteemed *involuntary*. An heretic is suspected of being accessory to the crime of his companion—the anathemas of the church are portended if he do not inform—defiance of her authority, the sanctity of his vow and the obligations of his friendship seal his lips. His purpose is fixed, his resolution steadfast as the hills. At length, the terrors of inquisitorial vengeance are arrayed—the thunders of popish retribution are denounced—the apparatus of death is exhibited—his manacles drop from the devoted victim—he is dragged from the dungeon of his incarceration—he mounts the rack—the wheel revolves. In this climax of his anguish, expiring nature utters that information, the object of the plenitude of his suffering. This is, commonly, esteemed an involuntary act. It is repugnant to his desire, though dictated by the decision of his will.

Another set of actions are usually called *instinctive*. They resemble the other two species of



action, in that the agent feels consciousness ; but differ from them by the defect of motive and will. Most of the actions of brutes, and some of men are of this description. Such are not distinguished by the qualities of *desiring* or *intending*. Instinct exists antecedent to the perception of pleasure or pain produced by external objects ; consequently actions proceeding from pure instinct are independent of will and intention ; will affecting the action which produces the effect, and intention qualifying the effect. Now will and intention constitute the merit or demerit of most actions, and accordingly the agent is to be rewarded or punished. It follows that man is not accountable for actions strictly instinctive. Nor will infinite justice make involuntary actions, those extorted by foreign violence, the subject of future punishment. Much less will that same justice punish deeds unattended with consciousness. The only remaining species of action is voluntary, preceded by desire and accompanied by intention.

Of such actions only *right* and *wrong* are qualities ; the former meaning consistency with the will of God ; the latter, discrepancy with that will. This distinction has ever been recognized as the central pillar in the temple of morality. It is the great platform which supports the superstructure of every civil institution. Without it reason would be vain and impotent ; vice would steal into the asylum of innocence ; the licentiousness of passion would proclaim its independence ; *major vis*, abjure all equity ; discord and collision fol-

low ; injury and impunity prevail. Here no one need be told the existence and difference between primary and secondary qualities. The one is permanent and real, whether perceived or not ; such as cohesion, figure, gravity : the other depends mutually and equally upon the percipient and the subject ; such as taste, beauty, ugliness. Secondary qualities are perceived intuitively, independent of reason and exclusive of the agency of will. Thus we need no exercise of judgment to tell the eye what is beautiful ; the ear what is melodious ; the palate what is sweet. Just so it is with the perception of the qualities of right and wrong in voluntary actions ; for these also are secondary. Where is the wretch who demands a syllogism to be convinced that, to rescue a drowning mortal, is right ? or that, to plunge him to the bottom, is wrong ? Deity has conferred various faculties for various purposes. Thus, truth and falsehood are investigated and discovered by reasoning ; beauty and deformity are objects of a sense called taste ; the qualities of right and wrong are objects of another faculty, denominated *conscience*, or *moral sense*. Accordingly, reason becomes the ultimate standard of truth and falsehood ; taste the standard of beauty and its opposite ; the moral sense, the standard of right and wrong ; which last is the only proper and inflexible rule of moral conduct. It is a tribunal erected in the breast of every intelligent being ; it is the voice of God within us.

Do any doubt the existence of a moral sense ? The bare per-



ception of right and wrong must dissipate such doubt. Is the perception of beauty, of color, or of any secondary quality, more distinct and clear, than that of right and wrong in voluntary actions? Is not every perception an act of sense? And is not the existence of the sense of seeing evinced by the perception of beauty, color? Not more clearly and decidedly, than the existence of a moral sense is evinced by the perception of right and wrong. True, mankind may be endued with moral sense in different degrees of perfection. Culture and education may make this difference still greater. But show us the man entirely destitute, and to him the terms right and wrong will be as unintelligible, as the terms red and green to a man born blind. All who are above a state of perfect idiocy entertain some notions of right and wrong; whether there be a general consent, a *common sense*, producing uniformity of opinion about right and wrong, is not so certain. Nor is it an absurd conjecture to suppose the notions about right and wrong to be as various and discordant as those about beauty and deformity; the correctness of this proposition is confirmed by reflecting that, in some age and country, almost every species of vice has been countenanced and sanctioned by public opinion. Dueling, suicide and theft have occasionally been the sport of fashion; and even modern times can produce their bloody advocates. Popular superstition has elevated the frantic mother upon the funeral pile of a departed husband, after she had committed her helpless infant to the surges

of the Indus; or left it, naked and defenceless, on his banks, to broil beneath the intensity of an Indian sun, or writhe in the talons of an eastern bird of prey. The father has sold his son in bondage—children have inherited the punishment due to the crimes of their parents—and a variety of enormities, no less cruel than impious and immoral, according to our convictions, have been universally practiced.

Can these facts disprove the existence of a *moral sense*? or destroy the reality of a *common sense* in morals? They only show this common sense to have been fluctuating, and more or less perfect, according to the progress of the education and refinement of different nations. Perfection in morals, like perfection in taste, is the result of gradual improvement. In the first rude state of society, the more tender and delicate feelings of our nature lie dormant and inactive. The tale of woe and sorrow may be echoed in the ear of the savage, he will hear it with as little emotion as he feels when he listens to the breeze that murmurs through the forest of his retreat. It sounds upon his ear—he stops his chase—the noise subsides—and he renews his march, unmindful of the majesty of Him who whispers in the wind. The stag is his only object of pursuit; a feather and a knife the choicest ornaments of his pride. And though he feels it is wrong that another should rifle from him the object of his toil; yet he is left to the guidance of his passions, without any just conceptions of morals more than of the fine arts. At length, society is formed;



civilization is promoted ; arts and sciences are introduced ; the social affections are exercised. He now perceives the expansion of his intellectual powers, and the rapid improvement of all the faculties of his soul. Sympathy mollifies his moral nature ; and the tale which before passed him unnoticed, now penetrates his bosom, unlocks the fountain of his sorrow and extracts the warmest tear of pity. As with individuals, so it is with nations. Both ripen gradually, and become more refined in taste, in morals, in religion, until they arrive at the greatest maturity and form a common standard in each ; after which there is a general uniformity of opinion about the moral rules of right and wrong ; and few exceptions can be found which do not originate in imbecility or corrupted education.

True, anomalies in the human, as well as any other race, may exist. Indeed, in every age and among the most polished and enlightened nations, individuals have been known, who cherished singular and dangerous sentiments on moral as well as other subjects. A few have differed from the many in various points of morality. This fact no more militates against a common sense in morals ; and is no more an argument against a common standard of right and wrong, than a monstrous birth is an objection to the common standard of the human figure ; or than a trivial exception, to the truth of a general proposition. But what, it may be demanded, shall regulate the conduct of those whose opinions form these exceptions ? Shall they violate and sacrifice their

own private convictions to the sweeping mandate of a general and uniform standard ? Shall my conceits, because peculiar, be bartered for a practical compliance with the ordinances of the majority ? *Hoc quidem perquam durum est, sed ita peropus est.* The common good requires it. And if this common sense be not obeyed, the consequences would be subversive of all moral fitness and order in the conduct of men. Caprice and obstinacy would triumph over the milder dictates of our nature. In matters of a pecuniary nature ; in disputes relative to every civil right and obligation ; in all controversies respecting *meum* and *tuum*, nothing is more ordinary than an appeal to the common sense of right and wrong as the final umpire. Public opinion is made the ultimate standard of decision. All have a sense of perfection in the common nature of man, and any deformity, in form or magnitude, to the standard of that common nature, is esteemed irregular and unnatural. This sense of perfection comprehends every branch of the nature of man, as well his moral as intellectual nature ; and this common sense becomes the standard in morals, in contradiction to private convictions. Obedience to this standard is essential to the welfare of community ; for without it, every decision of every tribunal, whether ecclesiastical, civil, political or moral, would be arbitrary and destitute of authority. Happy is the constitution of man ! that when his depravity and infirmity induce him to do wrong, the admonitory counsel of his species restrains the indulgence of his evil propen-



sities and prescribes the proper rules for the government of his conduct! Society would not increase happiness, without uniformity of action with regard to right and wrong; to this end, uniformity of perception of right

and wrong is necessary; to produce which, a standard in morals is indispensable. This standard is founded in the original principles of our nature, and to it human conduct should conform.

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## MISCELLANEOUS.

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### BERKSHIRE MORAL SOCIETY.

We feel emotions of uncommon and most animated pleasure, in presenting our readers with the following history of the formation of the Berkshire Moral Society,—its constitution and address. The exertions of the friends of religion in that highly respectable part of our country, cannot fail to excite the liveliest interest and gratitude. The county of Berkshire is distinguished for its excellent ministry, for its exemplary morals, and its liberal charities. This constitution appears to be wisely adapted to its purpose, and the address of the Society is at once seasonable, solemn and eloquent. The most salutary effects may be expected to follow the exertions of that excellent Society—a Society comprising men of the first talents, and of the best character. The weight of their names, and the purity of their examples, are the pledges of their sincerity and their success. They have set a good example to their brethren here, and bid us in very forcible language “GO AND DO LIKEWISE.”

[EDS.]

### *Berkshire Society for promoting Good Morals.*

The Berkshire Association of Ministers, anxious to promote the best interests of the community, and deeply concerned for the welfare of that part of Zion which is more particularly under their care, have considered the importance of a reformation of morals, and deem it their duty to state in this public manner to their fellow citizens in this county the result of their deliberations.

Impressed with the conviction, that the increasing corruption of manners has a most threatening aspect upon the public welfare, and particularly upon the moral state of the rising generation, but persuaded that the friends of morality and virtue are sufficiently numerous and influential, if their exertions should be soon combined, to cause the wholesome laws of the state to be respected, and to prevent the stream of immorality from swelling into a resistless torrent—the Association do earnestly recommend united and general efforts for the reformation of manners. For the accomplishment of this object, they have taken the liberty to nominate a committee, consisting of the following gentlemen, namely, Hon. WILLIAM WALKER, Esq. JOHN C. WILLIAMS, Esq. JOSHUA DANFORTH, Esq. ELISHA LEE, Esq. JOSEPH WOODBRIDGE, Esq. NOAH ROSSETER, Esq. Rev. Mr. CATLIN, Rev. Doctors FITCH and HYDE, and Rev. Messrs. SHEPARD and JENNINGS, who are hereby



desired to investigate the subject, and to mature some plan effecting a reformation.

The Association have also appointed a public meeting to be held at the court-house in Lenox, on the third Tuesday of August, at two o'clock in the afternoon, at which time a sermon will be preached, and the report of the abovementioned committee will be considered—which meeting the friends of order in the several towns are respectfully invited to attend.

The Committee are requested to meet at the same place at 9 o'clock in the forenoon.

ALVAN HYDE, *Moderator.*

ELIJAH WHEELER, *Scribe.*

Tyringham, June 22, 1814.

In conformity to the foregoing appointment of the Berkshire Association, a respectable number of gentlemen from the various towns in the county, met at Lenox on the 16th day of August, 1814: a sermon was delivered by the Rev. President Fitch, from Prov. xiv. 34. *Righteousness exalteth a nation, but sin is a reproach to any people.* After the religious service was concluded, the gentlemen present proceeded to the business of the meeting. President Fitch officiated as Chairman—and the Committee appointed by the Association made report as follows:—

“The Committee appointed by the Association of Ministers in the county of Berkshire, at their session in June last, to devise ways and means for the suppression of vice and the promotion of good morals, having met and attended to the object of their appointment, now submit to the consideration of their fellow-citizens of the county of Berkshire, assembled on this occasion, the following REPORT, viz.

The rapid growth of vice in our country, particularly the gross violations of the holy Sabbath, the excessive use of ardent spirits, and profaneness, is too obvious not to be noticed, and cannot fail to be deeply deplored by every friend of good order and the best interests of mankind. These enemies are coming in upon us like a flood. Too long already have we regarded, with supineness, the encroach-

ments of irreligion and vice upon the fair inheritance bequeathed to us by our fathers. We appear to be hastening to a state of degradation, from which, it is to be feared, we shall not soon emerge. But, while we lament the prevalence of evils, so extensive in their influence, and so destructive to the morals of people, we rejoice that the public attention begins to be called up to the subject, and that many of the sober and wise, in different parts of the country, are engaged vigorously in the work of reformation. Associations have been formed, in several of the states, for the suppression of vice; and experience testifies, that much good has already been effected. We ardently hope and are fully persuaded, that by united and extended exertions, much more good may be done.

On the 5th of February, 1813, a society was formed in Boston, entitled “The Massachusetts Society for the suppression of Intemperance.”—The object of the Society is stated to be, “to discountenance and suppress the too frequent use of ardent spirits, and its kindred vices, profaneness and gaming; and to encourage and promote temperance, and general morality.” This Society recommends “the institution of auxiliary societies in different parts of the commonwealth, upon such a plan as shall be deemed the best adapted to give system and efficiency to the whole.” We are happy in being able to state, that several auxiliary societies have since been formed in the commonwealth.

The Committee, unwilling that the friends of good order in the county of Berkshire should be the last to bear testimony against the spread of irreligion and vice, recommend that a Moral Society be formed in this county.”

And thereupon it was resolved by the gentlemen present, that a Moral Society be formed in the county of Berkshire, according to the recommendation of the committee.—The following Constitution, reported by the committee, was then read, debated, amended and adopted, as and for the Constitution of the said Society, viz.



## CONSTITUTION.

*Article I.* The name of this association shall be, "The Berkshire Society for the promotion of Good Morals."

II. The members of this Society shall, by their conversation and example, encourage all virtuous conduct, and shall discountenance vice generally, and particularly the vices of Sabbath-breaking, intemperance in the use of spirituous liquors, and profaneness. They shall actively assist all civil officers in the execution of the laws of the State, against vice and immorality, and especially the vices above mentioned, and shall use their influence and give their assistance in enforcing the laws made for the regulation of licensed houses and shops, and for the promotion of schools.

III. And in order more fully to carry into effect the objects of this Society, it shall be the duty of its members to exert their influence in promoting the formation of auxiliary societies in the towns to which they respectively belong, to be connected with this Society, and to make report of their proceedings to this association at its annual meetings; and the members of this Society shall unite with such auxiliary Societies.

IV. Any person of fair moral character may become a member of this Society. And all persons possessing such a character, may be admitted as members at any meeting of the Society by a majority of the votes present, and between the annual meetings they may be admitted by consent of any two of the Executive Committee.— And all persons upon their admission shall subscribe the Constitution.

V. The officers of this Society shall be a President, three Vice-Presidents, eight Counsellors, a Corresponding Secretary, and a Treasurer, who shall also discharge the duties of Recording Secretary; which officers shall, in their collective capacity, be called the Executive Committee, and shall be chosen annually by ballot, or in such other way as the Society shall direct.

VI. It shall be the duty of the President, and in his absence of one of the Vice-Presidents, to preside at all meetings of the Society, and at the meetings of the Executive Commit-

tee; and the President shall have power to convene the Executive Committee whenever he thinks proper; and it shall be his duty to call a meeting of the Executive Committee, whenever he shall be thereto requested by two members of that body. And the President shall call a special meeting of the Society whenever requested by a majority of the said Committee.

VII. The Corresponding Secretary shall open and maintain correspondences with other similar institutions, for the purpose of collecting facts relative to the objects of this Society, and of obtaining the results of the experience of other similar associations, and shall make report in writing to this Society at the annual meeting.

VIII. The Treasurer shall take the charge of the monies and other property of the Society, and shall keep a fair record of its proceedings, and shall exhibit an account of his receipts and expenditures to the Society, at the annual meeting thereof.

IX. The Executive Committee shall meet quarterly, and shall manage the concerns of the Society during the intervals of its meetings—shall arrange and exhibit to the Society any plans which they shall deem proper for the furtherance of its objects—shall have power to appropriate its monies and property, and shall make report of their doings to the Society at its annual meetings. Eight members shall constitute a quorum.

X. Twenty-one members of this Society shall constitute a quorum.

XI. If any member shall, by his conduct, exhibit a spirit hostile to the expressed views of this Society, he may be dismissed at any regular meeting thereof, by the votes of two thirds of the members present.

XII. There shall be an annual meeting of the Society on the second Tuesday of June, at such place as shall be appointed by the Society at the previous meeting. The annual and special meetings of the Society shall be publicly notified in each of the newspapers printed in the county, during two weeks immediately preceding the meeting. At each annual meeting a sermon shall be delivered before the Society by some person



ected for that purpose, and a contribution shall then be made for the benefit of the Society.

XIII. This Constitution may be amended by a vote of two thirds of the members present at any annual meeting, notice of such amendment being given at a previous meeting.

The Society proceeded to the choice of Officers, when the following gentlemen were elected :

Rev. EBENEZER FITCH, D. D. *Pres't.*  
Hon. WM. WALKER, 1st *Vice-Pres't.*  
Rev. ALVAN HYDE, D. D. 2d *V. Pres.*  
Dr. THADDEUS POMEROY, 3d *V. Pres.*

JOSHUA DANFORTH, Esq.

JOSEPH WOODBRIDGE, Esq.

Rev. GORDON DORRANCE,

ELISHA LEE, Esq.

Rev. SAMUEL SHEPARD,

NOAH ROSSETER, Esq.

Rev. JOSEPH L. MILLS,

Rev. ELIJAH WHEELER,

*Counsellors.*

Rev. THOMAS PUNDERSON, *Corresponding Secretary.*

Mr. JAMES W. ROBBINS, *Treasurer and Recording Secretary.*

*The following Address to the friends of order, morality and religion, in the County of Berkshire, relating to the interesting objects of the Society, was approved and adopted, and ordered to be printed, with the proceedings of the meeting.*

THE Providence of Jehovah, which is ever mingling mercies with judgments, has distinguished the present troubled era of the world, with many aspects, which promise extensive good to the interests of religion and virtue. While vice has broken through the restraints, which have heretofore set bounds to its activity, and has shaken its broken fetters in the face of day, the friends of righteousness, order and peace, have been endowed with unusual energy, in coming forth to the

help of the Lord against the mighty. Amid the fluctuations of human things, different degrees of vice have, in different periods, deformed the face of society, and endangered its repose. Vice, like other things, takes its shape from surrounding circumstances, and displays itself in new forms under new orders of things. But it is a consoling reflection, that the Providence of God, whose ever wakeful eye is fixed on the interests of virtue, has raised up, in every age, champions of truth and order, who have skilfully and successfully, combatted vice in its various appearances, and most formidable dimensions. The corruption of manners, which but a few years ago prevailed, in almost every part of Christendom, and seemed to threaten extensive desolation to the moral interests of man, has, by the alarm which it excited, produced a decided and powerful reaction in favor of religion and morality. Never was there a time, when such systematic and wide reaching efforts were made, to propagate religious truth, and to arm conscience and virtue with increased authority, as distinguish the present period ; and never before did the blessing of God descend more richly, upon exertions to do good. In this part of our country, we have been remiss and dilatory, in coming into the system of reformation which is now diffusing, in different directions, its benign influence. We have neglected to join the grand march of moral improvement until we have been alarmed by the increasing corruptions which prevail among ourselves. Deeply concerned for



the consequence of these evils, and impressed with a conviction of the necessity of combined exertions, for the improvement of morals, a number of the friends of reformation, assembled at the Meeting-house in Lenox, on Tuesday the sixteenth day of August, 1814, in compliance with an invitation of the Berkshire Association of Ministers, for the purpose of devising and executing some plan for the reformation of morals in the County of Berkshire. The result of our deliberations is presented you, in the Constitutions we have discussed and adopted.

The expediency and necessity of associated efforts for the attainment of any great object are loudly proclaimed by the experience of the world. Perhaps the force of the principle of association was never more fully developed or extensively applied than it has been in the recent efforts which have been made to improve the moral condition of mankind. Insolated individuals can act but to a limited extent for the reformation of manners, where they are surrounded by a state of society that exposes to obloquy those who are willing to risk the consequences of attempting to cause the just and wholesome laws against vice to be respected. And it cannot be expected that many persons will have the moral courage to stand forth unaided and alone in the good work of repressing vice. Well constituted combinations bring into action the collected wisdom and experience of many; they inflame reciprocal zeal and courage and awaken a holy emulation in doing good. Impressed with these considera-

tions, and relying on the efficacy of extensive and simultaneous efforts to accomplish a reformation, we have formed ourselves into a society, for the purpose of promoting as far as possible a reformation of morals throughout the County of Berkshire. But we are conscious that the organization of a general society is only one step in the grand progress towards a reform. But a small part of the preliminary work is yet accomplished. A general society composed of detached individuals, who reside in different parts of the county, can act but with a feeble efficacy against vice. The formation of local auxiliary societies in the different towns of the County, appears to us to be a procedure imperiously demanded in order to the attainment of the object. To the establishment of societies of this kind WE have pledged ourselves to lend our assistance. It is only by numerous local societies who can act with concentrated efforts, in their respective spheres, that any very thorough or decided measures can be pursued.—We most earnestly call on all the friends of religion, virtue and social life, to unite themselves in their respective towns, in organized societies for promoting good morals and increasing a reverence for the venerable institutions of religion. It is by mingling with these particular associations that the members of the general society expect to exert themselves with most efficacy in the work of reform. The general society, from the scattered situation of its members, will not be able to come in direct contact with vice; it only proposes to



render itself subservient to the great object, by supplying a bond and centre of union to the auxiliary societies. There is much to be done for the purification and improvement of society, and we are surrounded by every consideration which can awaken hope or stimulate exertion. The tide of vice has not yet swelled into an overwhelming torrent.— There is yet much elevated sentiment and much moral strength in the community. All that is necessary for us to do under the blessings of Heaven to impress upon the minds of men, a reverence for the institutions of religion and to secure the interests of morality, is to array the virtuous part of society against the vices which are disturbing the order of social life and exposing us to the displeasure of an offended God. We do not intend to employ unhallowed weapons, nor do we wish to awe, even the guilty, with terror. Our measures will be characterized by delicacy, moderation, charity and a deep concern for the temporal and eternal good of those, on whose conduct our animadversions must fall. We have no belief that the necessity of resorting to legal prosecutions will frequently occur. Such a painful remedy will not be resorted to until all gentler methods have been attempted. But while our conduct is marked by mildness and moderation, it must be firm and determined. In the moral principles and religious institutions, which we have received from our ancestors, we have a magnificent bequest which it becomes us to transmit unimpaired to posterity. It rests with those

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who are now engaged in the active scenes of life, to decide by their conduct whether the rising generation shall be virtuous and happy, whether they shall adorn and bless society; or contribute to fill up that fearful measure of iniquity, which, under the righteous government of God, presages inevitable destruction. The sons of vice are swiftly passing off the stage: death will soon lay them low; and shall we not interpose our influence to prevent others from treading in their steps? It is in our power to throw a barrier around the rising generation. Let us then rise to our high responsibilities, and prove ourselves worthy of the solemn trust which almighty God has committed to our hands. The path of duty is plain and open before us; let us go forth to our sacred work in the strength of the Lord, and be the consequences what they may, we shall be sure of gaining the approbation of our own hearts, the reverence of all bad men, the esteem of the good, and the favour of that benignant Being who will permit no deed of charity, no act of self-denying obedience, to pass unrewarded.

EBENEZER FITCH, *President.*

*The next meeting of the Society is to be holden at Pittsfield on the second Tuesday of June, 1815.*

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*Second Report of the Board of Directors of the Theological Seminary to the General Assembly.*

THE Board of Directors of the Theological Seminary beg leave

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to present to the General Assembly, the following as their second Report.

The Board of Directors took the earliest opportunity to appoint a committee to prosecute before the Presbytery of New-York, the call of the Assembly, for the Rev. Doct. Samuel Miller to become Professor of Ecclesiastical History and Church Government in the Theological Seminary. At the Stated Meeting of the Board in September last, the committee reported, that they had fulfilled their appointment, and that Dr. Miller had declared his acceptance of the office of Professor, and was dismissed from his congregation. The Board at the same meeting proceeded to the inauguration of Dr. Miller; and he was solemnly inaugurated as Professor of Ecclesiastical History and Church Government, September 29, 1813. Owing to ill health, Dr. Miller did not remove to Princeton and enter upon the duties of his office until the 20th of December following.

The number of Students in the Seminary at the date of the last report was eight. During the Summer Session the five following additional Students were received, viz.

Jacob E. Vosburgh, graduate of Union College.

Jacob Green, Queen's

William Hooper, University of N. Carolina.

John Cruikshanks, Yale.

Samuel Robertson, Williams.

At the close of the Summer Session the number of Students was thirteen.

During the Winter Session eleven more Students were received into the Seminary, viz.

John Barnard, graduate of Union College.

Lebbeus Booth, - do.

Phineas Camp, - do.

John T. Edger, of Kentucky.

John Ross, - Middlebury.

Reuben Smith, do.

Jehiel Talmage, Nassau Hall.

Backus Wilbur, do.

Thomas C. Searl, Dartmouth.

Samuel B. How, Philadelphia.

David Oliphant, Union.

The last two when they entered the Seminary were licentiates.

Of the foregoing Students, five have left the Seminary, viz. Mr. Parmelee, who has been appointed a Tutor in the College of N. Jersey; Mr. Hooper, who has been obliged, on account of ill health, to relinquish his studies; Mr. Vosburg, who has been dismissed at his own request; and Mr. How and Mr. Oliphant, who when they entered the institution expected to stay but a short time. So that the whole number of Students at present in the Seminary is nineteen.

The term of probation of all the Students having expired, the Professors have reported, "They have no report to make unfavourable to any of the Students, during the period of probation."

The conduct of the Students, according to their report, has been correct and exemplary; and their influence on the town of Princeton and its vicinity is perceptible and salutary.

The course of studies pursued in the Seminary through the year past, will be best learned from the reports of the Professors.—With respect to the studies of the Summer Session, the Professor made the following report:

"The Students have been oc-



cupied this session in paying attention,

1. To the Original Languages of the Scripture.

2. In the perusal of the Scriptures in the English translation in a regular course.

3. In making a translation of Grotius de veritate into English. And,

4. In the study of Didactic Theology; on which they entered about the first of August, the commencement of the second year of the course. The compositions and orations required by the Plan, have been regularly called for and generally exhibited. The orations have always been delivered in a Theological Society, which has been instituted at this place under the superintendence of the Professor. In addition to the studies pursued under the direction of your Professor, the Students have enjoyed the privilege of receiving instruction on the composition and delivery of a sermon from the Rev. Dr. Green, who for some time generously devoted an hour in the day, two days in the week, to the Theological Class." On the studies of the Winter session, the Professors at the present meeting of the Board have made the following report:—"The first class have been occupied in studying Biblical Criticism, Didactic Theology, and Ecclesiastical History. The second Class have been employed in attending to the Hebrew and Greek Languages, to Jewish Antiquities, to Biblical History, and Scriptural Chronology, and in reading and analyzing the Scriptures in regular order."

The Board, at each of the semi-annual meetings, attended to

an examination of the Students in the Seminary on the studies of the preceding session, in which they received much satisfaction.

Owing to the increase of Students in the College, it was found necessary, in the beginning of the Summer Session, to remove the Theological Students, to lodgings in the town, where they have been comfortably accommodated through the year.

On the subject of funds, the Board report to the Assembly, that in September last they addressed a circular letter, requesting collections from the Presbyterian congregations in the following cities and towns, viz. Augusta, Charleston, Raleigh, Fredericksburgh, Petersburg, Norfolk, Georgetown, Alexandria, Pittsburgh, Washington, (Penn.) Philadelphia, Trenton, Princeton, Freehold, Cranbury, New-Brunswick, Baskingridge, Morristown, Elizabethtown, Newark, Orange, New-York, Newburgh, Goshen, Hudson, Utica, Whitesborough, Cooperstown, Schenectady, Albany, Troy, Lansingburgh, Waterford, and Newburyport. In consequence of this application, the following collections have been reported, viz.

Second Church Phil-		
adelphia,	-	\$135 00
Cedar-street Church		
New-York,	-	305 15
Albany,	-	220 89
Troy,	-	51 00
Total,	-	\$712 04

The above collections were ordered to be paid to the Treasurer of the General Assembly.

At the same meeting the Board directed that the following ex-



tract from the Professor's report should be printed and circulated through the churches under the care of the General Assembly, viz.

"It is no part of the official duty of your Professor to exhibit any statements relative to the funds of the Institution; but he will take the liberty of suggesting that this subject peculiarly demands the attention of the Board. It is an object of great importance to acquire funds for the support of indigent students. Had not the General Assembly made an appropriation for this purpose, for the current year, several promising young men would have been under the necessity of leaving the Seminary. It is ardently to be wished that no student shall be obliged to go away for want of support, until he shall have completed the prescribed course.—The Professor thinks it may be useful to mention a providential interposition in favour of a young man, who lately made application to be received into the Seminary, but for whose support there seemed to be no resource within our reach. The circumstances of the case having been mentioned in the hearing of some pious ladies of Philadelphia, who happened to be in Princeton; they instantly offered to be responsible for the support of this young man. The necessary funds they mean to collect by instituting a society for the purpose. This generous undertaking excited the ladies of Princeton to make an effort to form among themselves a society for the support of another Theological Student. The thing was no sooner proposed than accom-

plished. It was found that about thirty persons, by contributing only two cents a day, could furnish a competent support for a student at this Seminary. Many were astonished at the facility with which a great good could be accomplished by a combined effort. This Institution ought also to be acknowledged as a most seasonable interposition of Providence; for we have in the Seminary a very promising and pious young man, who is utterly destitute of the means of supporting himself. It may be proper to remark, that it is a part of the plan of this Society, that the object of their charity is not to be made known to them. The appropriation of their funds is entrusted solely to the Professors of the Seminary. If now one such society should be formed in every flourishing town and wealthy congregation, within a hundred miles of this place, we should complain no more of the want of funds."

In consequence of the publication of this extract, the attention of charitable and pious females in several places has been called to this important subject; and much has been done, which reflects great honour on this sex. The Board are happy to state that they have received information, that the following associations, have been formed for the support of Theological Students in this Seminary, which have collected the following sums:

Female Cent Society	
of Princeton,	\$216 96
Do. Elizabethtown,	145 00
Do. First Ch. Newark,	120 00
Do. Second do.	105 00
Do. BrickCh. N.York,	220 00



Do. Wall-st. Ch. N. York	75 00
Do. Cedar-st. Ch. do.	\$58 39½
Do. Newburgh,	30 00
First Female Cent Society of Philadelphia,	200 00
Second do. do.	81 25
Third do. do.	50 00
Total,	<u>\$1601 60½</u>

The Board have also heard that other Female Associations for the same object have been instituted in some other places; but they are not sufficiently informed to make any statement respecting them.

The Board are happy to report to the General Assembly, that the Trustees of New-Jersey College, have taken two students of the Theological Seminary on the charitable funds under their care, and have appropriated to each for their support, from the said funds, 170 dollars per year.

No books have been purchased for the library through the year past. In the last report, the Board informed the Assembly, that they had enjoined it on every Director to solicit donations in books for the Seminary. In consequence of this order, the Directors have collected about 250 volumes. Many of these are scarce and valuable books. These donations and all others, whether in books or money, and also all devises and bequests made to the Institution, the Board have directed to be carefully recorded in a book, which they have procured for that purpose.

Dr. Miller in consequence of his acceptance of the office of Professor, has resigned his office as Vice-President of the Board. Dr. Woodhull has been elected

Vice-President in his place. Dr. Miller at the same time signified to the Board, that he should no longer act as a member of the same. The Board have also to inform the Assembly, that another vacancy has been made by the death of the Rev. Dr. Joseph Clark.

On the subject of expenditures the Board make the following report:

One year's salary paid	
Dr. Alexander,	\$1800 00
Six months do. paid	
Dr. Miller,	900 00
Appropriated to aid students,	213 44
Printing and stationary,	19 15
Removing Dr. Miller's family and effects,	140 78
To a book case,	19 48
	<u>\$ 092 85</u>

Which leaves of the \$4000 appropriated by the last Assembly, unexpended, \$907 15.

The Board would inform the Assembly, that the interests of the institution appearing imperiously to require the erection of some buildings, they have appointed a committee to consider of a plan for buildings, to obtain information and estimates from architects and others relative thereto, and to suggest, if they judge proper, a system of proceeding in regard to laying out the grounds, and erecting the buildings intended for the use of the Seminary.

The Board have received during their sessions, the following information, viz.

The relict of William Falconer, deceased, departed this life on the 12th ult. in consequence



of which the Theological Seminary is now entitled to	
Four shares of Pennsylvania Bank Stock, supposed to be worth,	\$2160 00
A three story brickhouse and lot, in Union-st. Philadelphia, valued at say,	3500 00
Bond and judgment of Clement Biddle,	1200 00
Do. of George Dorland, Chester county,	400 00
Fifteen shares of the Farmers and Mechanics Bank, worth,	1050 00
Interest on C. Biddle's bond, due 19th of present month,	72 00
	<hr/>
	\$3382 00

In consequence of the above, the Board have appointed a committee to apply to the executors of the estate of the late William Falconer, deceased, for a transfer of the real estate, bank stock, and specialties bequeathed for the use of the Theological Seminary, which transfer shall be to the trustees of the General Assembly of the Presbyterian Ch. for the use intended by the testator, depositing the evidences thereof with the Treasurer of the said Trustees.

May 10, 1814.

*Petition on the subject of Mails.*

The following Petition has already received the signatures of thousands, of all the religious denominations, throughout the United States. The friends of the Sabbath, in various parts of our country, without regard to name or sect, have adopted this method to procure the united remonstrance and petition of all who regard the law

of God upon the important subject which the petition embraces. These petitions ought to be heard. There cannot be a more direct violation of the Sabbath than running the mails on that day. Every town and village through which they pass are disturbed; curiosity is excited; and multitudes forsake the duties of religion, to listen to the news.—It is hoped that the friends of the Sabbath will, without fail, add their names to the papers in circulation. [Eps.]

PETITION, &c.

THE subscribers, inhabitants of the town of \_\_\_\_\_ in the state of \_\_\_\_\_ beg leave respectfully to represent to the Congress of the United States, that, in their apprehension, the transportation and opening of the mail on the Sabbath, is injurious to the morals and civil welfare of this nation. They do therefore pray, that such arrangements may be made, as shall prevent the continuance of this evil. In illustration of their views on this subject, they beg leave to state, that the Sabbath, according to their belief, is an ordinance of God, instituted from the beginning of the world, and always regarded by believers in revelation, as a blessing indispensable to the well being of mankind, both in the present life, and that which is to come.

That the Christian Religion, which enjoins the observance of the Sabbath, is the religion generally professed by the people of this nation; and that the laws of many of the States, do expressly prohibit such profanation of the Sabbath, as is implied in the transportation of the mail.—That the rest which the Sabbath provides is due to the inferior Creation, on the ground of humanity, and to man himself on the ground



both of humanity and policy.— That the Sabbath contributes to increase the amount of productive labour, to promote science, civilization, peace, social order, and correct morality; inasmuch as it convenes the population of a nation one day in seven, to hear the best moral precepts, enforced by the most powerful motives; and as it restrains mankind from those vices which destroy property, health, reputation, intellect, domestic peace, and national integrity and industry; thus preventing that ignorance and profligacy, which tend to reduce the body of the people to poverty and slavery, by throwing the property and power of the nation into the hands of a few.

We cannot but observe also, that the Sabbath has been the principal means of upholding in the world, the knowledge of God and salvation, and of preserving nations from the darkness and miseries of idolatry.

We are accustomed to consider, also, that our prosperity as a nation depends upon the smiles of heaven; and that the profanation of the Sabbath is calculated to awaken the displeasure of God, and to bring down his judgments. With these views of the Sabbath, your petitioners are constrained to contemplate the transportation and opening of the mail on that day, with deep regret, as the great objects of the Sabbath, are evidently defeated by these means, in respect to the multitude of persons who are withdrawn from its salutary instructions and restraints—to which evil we would add, the powerful influence upon the community, of an example so inauspicious, so

constantly occurring, so widely extended, and sanctioned by so high authority.

We must add likewise, that the transportation and opening of the mail on the Sabbath is, in many places, a painful interruption to the solemnities of public worship.

Your petitioners are aware, that works of necessity and mercy, are not incompatible with the sanctification of the Sabbath; but as government may, and actually do, employ expresses, in cases which require special expedition, we cannot but consider the stated transportation of the mail on the Sabbath, to be unnecessary and a profanation of that HOLY DAY.

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*Resolutions of the Presbytery of  
Columbia, relating to the forming  
of Cent Societies.*

WHEREAS it appears to this Presbytery, that the vital interests of the Church are connected with the bringing forward and educating of pious young men for the Ministry:—Whereas, there are many youths of promising talents and hopeful piety, who are desirous of devoting themselves to the service of the sanctuary, but are destitute of Funds adequate to the expences of a course of Theological learning. And whereas, successful efforts have been made, in several Congregations of the Presbyterian Church, by the combined exertions of pious charitable females, who have formed themselves into Cent Societies to afford assistance in this interesting particular—Therefore



1. *Resolved*, That it be recommended to the Sessions of the Churches under the care of this Presbytery to encourage, as far as is practicable, the forming of such Societies within their respective Congregations.

2. *Resolved*, That the monies to be so raised, be under the special direction of Presbytery, and be appropriated to the aid of such candidates for the Ministry as are under their care, and may require assistance.

3. *Resolved*, That it be the duty of the Sessions to report at the next meeting of Presbytery what they have done in the furtherance of this object.

*Attest,*

NATHANIEL S. PRIME, *Mod'r.*  
Sessions of Presbytery,  
June 30, 1814.

From the Liverpool Mercury.

*Proclamation of the Emperor  
Alexander.*

The following imperial Ukase, or proclamation was read at the general meeting of the British and Foreign Bible Society in London, on Wednesday, May 4, 1814, by the Rev. Mr. Pinkerton from Moscow, as evincing the lively interest which the Emperor Alexander takes in the cause of religion.

TRANSLATION.

Subjects! A year has elapsed since we were called upon to return thanks to God for delivering our realms from the hands of cruel and powerful enemies.—

Scarcely is the present year expired, and already our victorious banners are erected on the banks of the Rhine. Europe, which was armed against us, is now voluntarily marching with us! All the nations which lie between Russia and France follow our example; and having united their arms to ours, turn them against the oppressor of nations.

So great a change upon earth could only have been effected by the special power of God.—The destiny of nations and states rises and falls by the power of his almighty arm. Who is powerful without him? Who is strong and stable, unless by his will? Let us turn to him with our whole heart and mind. Let us not be proud of our own deeds. Let us never imagine that we are more than weak mortals.—What are we? So long as the hand of God is with us, we are in possession of wisdom and might, but without him, we are nothing. Let all the praises of man therefore be silenced before him. Let each of us present the sacrifice of praise to him to whom it is due. Our true glory and honour is humility before him. We are convinced that each of our faithful subjects always feels this, and especially after so much divine goodness has been poured out upon us.—Animated therefore by these sentiments of humility and zeal, we ordain on the present occasion, that throughout our whole empire every temple of God, be opened, and that in every church solemn thanksgivings be presented, on bended knees, to the maker and disposer of all things, and that all present tears of the warmest gratitude to him, for the un-



speakingable mercy shewn to us. By the power of his Almighty arm, he hath drawn us out of great deeps, and placed us on the pinnacle of glory. What shall

we render unto him but tears of gratitude and joy.

(Signed) ALEXANDER.  
Given at the Head-Quarters,  
Carlsrhue, Dec. 6, O. S. 1813.

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## MISSIONARY AND RELIGIOUS INTELLIGENCE.

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### *Missions in Africa.*

By the last arrivals from South Africa, the Missionary Society of London have received from Mr. Campbell, one of their agents, a very interesting account of his journey to the north of Orange River. The novelty and importance of this tract has excited a great sensation among the curious and intelligent at the Cape of Good Hope. After ten days travelling beyond the Orange River, he arrived at Lattakkoo an African city, not far from the east coast, and containing about 1500 houses and 8000 inhabitants. He had a long conversation with their King, Matebec, which was repeated in the presence of his chiefs and people. After much discussion he succeeded in obtaining the King's consent to send missionaries amongst them; and was dismissed with this laconic answer, "Send them, I will be a father to them." At this city, he obtained information of many other tribes, still farther to the northward, hitherto unheard of, and offering a wide field both for curiosity and missionary enterprise.

From Lattakkoo he shaped his course to the south-east and south,

and fell in with two villages peopled with different races; and from them he obtained their consent to send missionaries. He represents this part of his track as carrying him through a richly beautified country, and adorned with all the luxuriance of Raheetean scenery. He then gained the Orange River; and keeping by its course, he travelled nearly the whole breadth of Africa to Namacqualand; where the river discharges itself into the South Atlantic.

Mr. Campbell has thus succeeded in crossing Africa by a route higher up than had ever been attempted by any European, and returned to the Cape, after a journey of nine months. Another of the Missionaries is to be employed on a northerly expedition, along the west coast of Africa, with a view to obtain information respecting the Dramara country and the regions beyond it. This country is known to Europeans only by name, and reaches northward from Namacqualand as far as the south tropic.

It is to be hoped, that the exertions of these benevolent men will not be looked upon by the public with an eye of indifference, merely because they add the

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blessings of Christianity to the other blessings of settled residence, cultivation, and the useful arts which they have ever introduced among their converts. They have already carried their schools and their chapels beyond the limits of the colony; and their remotest missionary village is about 500 miles to the northward of the south angle of Africa. Thus, by carrying forward the line of their settlements into the interior, are these hardy adventurers, in the best of causes, making constant advances upon the barbarism of this vast continent. They bid fair to lay open, in the course of time, the whole of that unknown and neglected quarter of the globe, to the curiosity of the public; and it is to be hoped, that the public liberality will keep pace with the growing expenses of their large and multiplied undertaking.

[*Liverpool Mercury.*]

#### ON CHARITY LIBRARIES.

We extract the following remarks upon CHARITY LIBRARIES from a letter published in the Panoplist in January last. They are inserted in this Magazine as introductory to a more full account of these interesting and important institutions. They are now the property of the Berkshire and Columbia Missionary Society. They are visited and inspected annually by our Missionaries, who report their state and usefulness to the Society.— We have had the most pleasing accounts from them, at the late meeting in Hudson. They have afforded important sources of instruction to the inhabitants of new places. Wherever they have been instituted, they have a beneficial influence. It is observed that the morals, generally, of the

places who have enjoyed them, have been greatly improved. Those who receive them, pledge themselves to observe the Sabbath, refrain from profane swearing and intemperance, and to unite their influence against all immoralities. We hope to have it in our power, in a few weeks, to present our readers with a full account of their design and usefulness. [Eds.]

In new and destitute settlements, where it is thought proper to distribute books and tracts, let small libraries be formed, to consist altogether of religious books. In each of these libraries, and under the care of a librarian and assistants, place ten, twenty, thirty, forty volumes, or more, according to circumstances, and as many tracts, stitched in small volumes, as you please, to be drawn and returned according to certain rules. In this manner, both the books and the tracts will be preserved with care, and circulated among the inhabitants to great advantage.

Let the rules for regulating these libraries be as simple as possible: but, by all means, let one of them be an exhortation to *remember the Sabbath day and keep it holy*. As it is certain, that the books will be of little service, unless they are read; and as they cannot be read without time; if time cannot be afforded on the Sabbath, it is certain that it will not be on any other day. Perhaps, also, it would be useful to require, that persons, in order to receive the benefit of the library, should refrain from profane swearing, and the intemperate use of ardent spirits. That a family may enjoy the benefit of the library, let the head of it be required to subscribe the constitution and laws.



To complete the system, and render it more efficient, and productive of greater good, let each library, so formed, be the property of some Missionary Society, in the first instance, and under their inspection and control, and removable at their pleasure: and let that Society, as often at least as once a year, send a missionary to each of the places where such a library is established, with a commission to inspect the library and make report; so that, if it be neglected, or abused, it may be removed to some other place.

It may also be stipulated, that whenever the people, in any one of those settlements, feel able, they may purchase the library of the Missionary Society, at a moderate estimate of its value. Then it will be their own, and the money may be devoted to establish a library in some other destitute settlement.

It is believed that charity libraries, thus established, will be very useful: for they will not only furnish the means of instruction to many, who are destitute, but they will operate directly to restrain vice and promote virtue; they will strengthen the hands of the pious, and of those, who wish to support order, by combining their influence, and giving them the influence of missionaries and the Missionary Society; they will furnish employment to the rising generation, and an opportunity of improving their minds; and they will add to the good influence of missionaries. To these things we may add, that these libraries will bear standing testimony, which cannot be resisted, that the friends

of religion are willing to sacrifice a portion of their property to do good to the souls of men.

That this is not mere theory will appear from the following facts, with which the writer is personally acquainted.

On the last of May, 1813, the Rev. Cyrus Comstock, a missionary from the Berkshire and Columbia Missionary Society, and the Rev. Elisha Yale, moved by the cry from the wilderness, *Come over into Macedonia, and help us*, undertook to procure books for, at least, *one or two* charitable libraries, to consist of Scott's Family Bible, bound in 18 volumes, and other practical and experimental works, so as to make 25 or 30 volumes for each library. They had no funds, and therefore depended upon the success, which Divine Providence might give, by opening the hearts of the pious and the liberal. Subscription papers were drawn and circulated: and *through the good hand of God upon them*, they had the pleasure of seeing collected, within five months, no less than 350 volumes of new, bound books, including 10 sets of Scott, each in 18 volumes, besides many tracts and pamphlets. They had also subscriptions, in money and books, to a considerable amount still remaining.

These books were sufficient for ten libraries on the plan proposed. Six have been already established, to the joy of many destitute people, and returns of them have been made to the Berkshire and Columbia Missionary Society, whose property they now are, and under whose inspection and control they are placed. The remaining books



and as many more as can be procured, will be formed into libraries, as soon as the necessary preparation can be made in new settlements: and it is hoped that, under the divine blessing, they may be instrumental of much good.

The libraries already established, are in the counties of Montgomery and Saratoga, in the northern part of the state of New-York.

On the same plan, if the means were furnished, charity libraries might be established to a great extent. It would be desirable to have them in all our new settlements. There appears to be need of them along the borders of the wilderness through Maine, New-Hampshire, Vermont, New-York, Ohio, and the country south and west of Ohio, as far as our territories extend.

If such libraries should be established in those places, they would be so many posts and fortifications for the establishment of the Gospel, where missionaries might consider themselves as at home, and would serve as a rallying point for all the friends of truth and virtue.

It would be easy to enlarge, but the writer fears that he has occupied too much space on the pages of the Panoplist for a stranger, and therefore will close by observing, that, if it should be thought desirable, he will forward for publication the Constitution and Laws, which have been framed for those charity libraries, which have been already established.

*Annual Meeting of the Berkshire & Columbia Missionary Society.*

THE seventeenth annual meeting of this Society was held in this city, on Tuesday the 20th Sept.—It was opened with a sermon by the Rev. Dr. FITCH, President of Williams College. This sermon, which was sound and highly respectable, will be soon presented to the public from the press.—After the divine service, the Society proceeded to business. The reports of the Trustees—of the Treasurer, and Auditor, were read, approved, and accepted. Again this interesting and indefatigable society has been attended with the blessing of him who “*gives the increase,*” when the seed is sown and watered. They have had returns of more than seventy weeks service from their Missionaries. Every year the means and the labours of this institution have increased. The funds are in a good situation, and all the money transactions, under the direction of the distinguished and excellent Treasurer, are managed to the entire satisfaction of the society.—We intend to present all these reports in our next number. At this meeting the Constitution of the Society was revised, and the Society directed that it should be re-printed. Among the provisions of the new Constitution, all the officers of the Society are members of the Board of Trustees.

The following gentlemen were elected Officers and Trustees for the ensuing year.

Rev. BERAH HOTCHKIN, *Pres.*  
Rev. JACOB CATLIN, *Vice-Pres.*

P.



Rev. SAMUEL SHEPARD, *Sec'y.*  
 HENRY BROWN, Esq. *Treasurer.*  
 Rev. THOMAS PUNDERSON, *Cl'k.*  
 Jos. WOODBRIDGE, Esq. *Auditor.*  
 Rev. DAVID PORTER, D. D.  
 Rev. ALVAN HYDE, D. D.  
 Hon. WILLIAM WALKER,  
 Rev. JONATHAN NASH,  
 Rev. JOHN CHESTER,  
 NOAH ROSSETER, Esq.  
 Rev. AZARIAH CLARK,  
 Hon. THOMAS B. COOK,  
 Rev. EBENEZER JENNINGS,  
 Mr. JAMES W. ROBBINS,  
 Mr. ELIAKIM REED,

Trustees.

After prayer, by the Rev. Mr. WILLISTON, the society adjourned, to meet at Stockbridge on the third Tuesday of Sept. 1815.—The Rev. GORDON DORRANCE, of Windsor, Mass. was appointed to preach on the occasion, and in case of his failure, the Rev. THOMAS PUNDERSON, of Pittsfield, Mass.

The new Board of Trustees held their meeting after the Society adjourned. The Rev. Dr. PORTER, of Catskill, was appointed their Moderator for the ensuing year.—They appointed as many Missionaries as the funds at this time will permit. They received a conveyance of several Charity Libraries from the Rev. Messrs. CYRUS COMSTOCK and ELISHA YALE. We intend, as soon as possible, to give the history of these most interesting institutions. The Board elected the Rev. SAMUEL SHEPARD, HENRY BROWN, Esq. and Mr. JAMES W. ROBBINS, a committee of Missions.

The semi-annual meeting of the Board is to be held at Pittsfield, Mass. on the last Tuesday

in April, 1815, at the house of the Rev. THOMAS PUNDERSON.

### *Annual Meeting of the American Board of Foreign Missions.*

On Thursday the 15th Sept. last, the American Board of Foreign Missions met in New-Haven, in the Philosophical chamber of Yale College. The Rev. JAMES RICHARDS, of Newark, N. J. preached a sermon on the occasion. Dr. SAMUEL MILLER, Professor in the Theological Seminary at Princeton, was appointed to preach, but was prevented from attending. As soon as the minutes of the proceedings of the Board can be obtained, they will be presented to our readers.

### INSTALLATIONS.

On Wednesday evening the 7th ult. a pastoral relation between the Rev. EZRA STILES ELY and the congregation of the Third Presbyterian Church in Philadelphia, was constituted by presbyterial installation. A committee of the Philadelphia Presbytery having been appointed for the service, the Rev. James K. Burch, who presided, commenced the exercises with solemn prayer; a sermon was preached by the Rev. Mr. Dunn, of Germantown, from the words "*We preach Christ crucified*," and an impressive charge to the Pastor and congregation was delivered by the Rev. Mr. Patterson, of Kensington, the concluding pray-



er and benediction by the presiding minister; after which the elders and members of the church and congregation gave their Pastor the right hand, in token of their cordial and affectionate reception of him as a messenger of

the gospel to break to them the bread of life and minister unto them in holy things in the name of the Lord Jesus Christ, and as expressive of the deep interest they felt in the sacred transactions of the evening,—*Religious Rem.*

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## POETRY.

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We cheerfully admit the following piece into our paper. The poetry is not correct, but the sentiments are just and striking. We most cordially hope, that those who are addicted to this vice will read it;—remembering that they do *daily* and *impiously* beseech the curses of God upon their souls, their friends, and the world. If God should hear them in wrath, they must reproach themselves for ever, as the guilty authors of their own woe.—“BY REASON OF SWEARING THE LAND MOURNETH.” —EDS.

*To the Editors of the Columbia Magazine.*

GENTLEMEN,—If the following reflections and an address to SWEARERS should be thought worthy, you will please to give it a place in your Magazine, and oblige a subscriber. Z.

“O KEEP my bosom free from impious thoughts,  
 “My tongue from lying, and my lips from guile;  
 “And may I ever bless thy name, great King Eternal,  
 “For all thy mercies, kindly given to draw my soul to thee:  
 “Each night will I recount thy mercies o’er,  
 “And in the morning speak of thy preserving care;  
 “Worlds shall not tempt me to let go my hold on heaven,  
 “Although my strength is powerless to preserve my grasp;

“Thy goodness and thy goodness only does sustain me,  
 “Else I should fall;—  
 “Fallen indeed I am; but faith and hope,  
 “Those anchors of the soul,  
 “And love, the star that guides me;  
 “And O, amazing love, thy power, eternal God,  
 “And thine alone, supports me.  
 “And are there those that heed thy mercies not,  
 “That scorn thy kindness & thy love,  
 “That mock thy power,  
 “That call thy vengeance down,  
 “That pray, but pray for DEATH!!!”

Yes,—Swearer—

Although you heed it not,  
 Heaven’s awful, just, eternal vengeance,  
 Rests on thy devoted head;  
 Each fearful oath of thine is big with death.  
 Thou prayest, indeed; but dost thou know for what,  
 When these tremendous words hang on thy trembling lips,  
 And big with horror leave thy wicked tongue,  
 Damn! and damnation!  
 Wilt not thou tremble, when I tell thee  
 Thy prayer contains two parts;  
 Thou prayest to be deprived of happiness eternal,  
 And that infinite, eternal, awful misery,  
 May rest on thy devoted head:  
 When thou callest for damnation,  
 Thou sayest, O God thou hast ability,  
 And I invoke thy power to punish me  
 in hell for ever,



Therefore forgive me not ;  
 Charge high for all my faults,  
 For every oath I've sworn, or lie I've  
   told,  
 For Sabbaths broken or mispent,  
 For all the sins that I've committed,  
 In thought, in word, or deed,  
 In dread array let them rise up in  
   judgment and condemn me.  
 Let me not hear those sounds of love  
   that call me to repentance,  
 I crave not thy salvation,  
 May ev'ry glimpse of light be barr'd  
   my soul,  
 And may my body share in heavy woe,  
 Give me no hope, nor joy, nor glad-  
   ness in this world,  
 Nor peace nor love in that which is to  
   come :  
 Array thy face with frowns,  
 That I may ne'er have comfort in thy  
   sight ;  
 Thy favour shield with anger, lest I  
   feel thy friendship,  
 And guard thy kingdom from my  
   near approach.  
 This is thy first petition :—Again thou  
   sayest,  
 O God, not only shut me out of heaven,  
 But make my bed in hell :  
 There may thy vengeance find  
 And torture all the members of my  
   body  
 With inconceivable and dreadful  
   agony ;  
 And may despair and horror seize my  
   soul and all its powers.  
 In this dread dwelling, 'mid the black-  
   ness of primeval darkness,  
 Give me companions fit ;  
 Arcursed men and devils ;  
 Pour down thy hottest vengeance,  
 And execute thy wrath and curse  
   upon me ;  
 Let thy fierce, thy fiery, thy fearful  
   indignation meet me,  
 And send forth all thy terrors ;  
 Be mine eternal enemy and judge,  
 And plague, torment, and punish me  
   in hell,  
 For ever, and for ever, and for ever.

Swearer, is this thy prayer ?  
 What dreadful imprecation !  
 Most horrible ! Blaspheming man !  
 And art thou pleased with thy petition ?  
 Or dost thou mock thy Maker ?  
 Dost thou now wish eternal torment ?  
 Is damnation still thy choice ?

If so, swear on, swear hard ;  
 The more oaths the more misery ;  
 And, perhaps, thou mayest the soon-  
   er be in hell.  
 Art thou not shock'd at this ?  
 Does not this language harrow up thy  
   soul,  
 And make thy blood run cold ?  
 Or art thou ready to confess the evil,  
 And deplore the foul contamination  
 Of thy polluted tongue ?  
 O reflect the many, many times,  
 Thou hast blasphem'd the God of  
   heaven ;  
 The many times thou hast invok'd  
   damnation  
 In a year, a month, a day ;  
 Nay, in a single hour, how oft,  
 When mad with rage, hast thou call'd  
   down  
 Heaven's awful vengeance !  
 And art thou not in hell ?  
 Wonder, O heavens ! and O earth, be  
   thou astonished  
 At the forbearance and long-suffering  
   of your gracious God,  
 Whose great and awful name  
 Has thus been wickedly and wantonly  
 Profan'd and sported with.  
 And thou, O Swearer, be exceeding  
   thankful,  
 That God in angry vengeance  
 Has not answer'd thy tremendous  
   prayer ;  
 That mercy and that patience have  
   thus long  
 Withholden the rash request of thy  
   polluted lips.  
 O never, never let thy bold unhallow'd  
   tongue,  
 Pronounce another oath,  
 Lest it should be thy last expression  
   here on earth,  
 And you in hell receive an answer  
   to your  
*Swearing Prayer.*  
 But rather let thy oaths to supplica-  
   tions turn ;  
 Repent and turn to Jesus ere it is too  
   late ;  
 His blood, and his alone, who died for  
   swearers and for murd'ers,  
 Can wash your dismal stains away.  
 O seek his favour then ;—  
 His favour once obtain'd, altho' thou  
   may'st have sworn  
 As many oaths as stars in heaven,  
 Or sands innumerable on the shore,  
 Still thou shalt find, to thine eternal joy,



That there is love enough in him  
To cherish and forgive thee;  
And merit in his blood sufficient  
To pardon all thy sins  
And save thy soul for ever.  
O Swearer, canst thou still blaspheme  
So good a God and Saviour?  
Does not thy conscience cry  
Forbid, O God, forbid!

### LOVE DIVINE.

Love Divine, all love exceeding,  
Joy of heaven, to earth come down!  
Fix in us thy humble dwelling;  
All thy faithful mercies crown.

Jesus, thou art all compassion,  
Pure unbounded love thou art:  
Visit us with thy salvation,  
Enter every trembling heart.

Breathe, oh breathe thy loving spirit,  
Into every troubled breast;  
Let us all in thee inherit,  
Let us find thy promis'd rest.

Take away the love of sinning,  
Take our load of guilt away;  
End the work of thy beginning,  
Bring us to eternal day.

Carry on thy new creation,  
Pure and holy may we be;  
Let us see our whole salvation,  
Perfectly secur'd by thee:

Change from glory into glory,  
Till in heaven we take our place;  
Till we cast our crowns before thee,  
Lost in wonder, love and praise.

### HYMN.

Jesus, lover of my soul,  
Let me to thy bosom fly,  
While the billows near me roll,  
While the tempest still is high:

Hide me, oh my Saviour hide,  
Till the storm of life be past;  
Safe into the haven guide,  
Oh, receive my soul at last.

Other refuge have I none,  
Lo! I helpless hang on thee;  
Leave, oh, leave me not alone,  
Lest I basely shrink and flee.

Thou art all my trust and aid,  
All my help from thee I bring;  
Cover my defenceless head,  
With the shadow of thy wing.

Thou, O Christ, art all I want;  
Boundless love in thee I find;  
Raise the fallen, cheer the faint,  
Heal the sick, and lead the blind.

Just and holy is thy name,  
I am all unrighteousness;  
Vile and full of sin I am,  
Thou art full of truth and grace.

Plenteous grace with thee is found,  
Grace to pardon all my sin;  
Let the healing streams abound,  
Make, and keep me pure within.

Thou of life the fountain art,  
Freely let me take of thee;  
Reign, O Lord, within my heart,  
Reign to all eternity.

### ACADEMICAL HONOURS.

The degree of Doctor in Divinity has been conferred by Harvard University on the Rev. JOSEPH SUMNER, Rev. NATHANIEL PORTER, of Conway, N. H. Rev. JACOB BURNAP, of Merrimac, N. H. and Rev. HENRY FREDERICK QUITMAN, of Rhinebeck, N. Y.—Also by Middlebury College, on the Rev. JACOB J. JANEWAY, of Philadelphia, and the Rev. ANDREW YATES, of Union College.

The degree of Master of Arts has been conferred by Union College on the Hon. E. WILLIAMS, and the Hon. M. VAN BUREN, of this city, and by Williams College on the Rev. Mr. STIMPSON, of Windham, N. Y.

P. is received and under consideration. We thank him for his favour.